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The following United States government documents are very useful. They can be secured upon request from your Congressman: Congressional directory; Farmers' bulletin; Bulletin of the Bureau of Education; Statistical abstract of the U. S.

PERIODICALS FOR A HIGH SCHOOL LIBRARY

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Outlook (weekly); \$4; 381 4th Ave., New York.

Literary Digest (weekly); \$4; 354 4th Ave., New York.

2. One of the following:

World's Work (monthly); \$4; Garden City, New York.

Review of Reviews (monthly); \$4; 30 Irving Place, New York.

3. One of the following:

Atlantic Monthly, \$4; 41 Mt. Vernon St., Boston.

Harper's (monthly); \$4; Franklin Square, New York.

Century (monthly); \$4; 353 4th Ave., New York.

Scribner (monthly); \$4; 597 5th Ave., New York.

4. *National Geographic Magazine*, \$2.50; Hubbard Memorial Hall, Washington, D. C.

5. A good daily paper.

6. One of the following:

Scientific American (weekly); \$5; 233 Broadway, New York.

Popular Mechanics (monthly); \$1.50; 6 N. Michigan Ave., Chicago.

7. *Progressive Farmer* (weekly); \$2.00; Raleigh, N. C.

8. One of the following:

Journal of Home Economics (bi-monthly); \$2; 1211 Cathedral St., Baltimore, Md.

Ladies Home Journal (monthly); \$1.75; Independence Sq., Philadelphia, Pennsylvania.

Boston Cooking School Magazine (monthly); \$1.50; 372 Boylston St., New York.

Pictorial Review (monthly); \$1.50; 322 W. 39th St., New York.

Modern Priscilla (monthly); \$1.25; 85 Broad St., Boston.

Good Housekeeping (monthly); \$1.50; 119 W. 40th St., New York.

9. *Saturday Evening Post* (weekly); \$1.50; Independence Square, Philadelphia, Pa.

10. *High School Journal* (monthly); \$1; Chapel Hill, N. C.

School and Society (weekly); \$3; Garrison, New York.

THE ACADEMY MOVEMENT IN THE SOUTH

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PART III

TWO variants of the academy movement, the manual labor schools and the military schools, should be noted at this point. The former received a great impetus through the industrial work of the Pestalozzian-Fellenberg movement which attracted attention in the first quarter of the nineteenth century. Fellenberg was a companion and co-laborer of Pestalozzi and established an institution at Hofwyl in Switzerland in 1806, in which he combined literary instruction and manual labor. The students pursued their literary work in the mornings and farmed in the afternoons. The institution continued for forty years and attracted world-wide educational attention. Henry Barnard believed it had a wider influence than any other institution in Europe or America in the nineteenth century. Through its influence physical exercises began to claim attention in the United States;

through discussion the public mind came to be more or less educated to an appreciation of their value; and there was an agitation for giving a place in the schools to physical training and gymnastics. This agitation proved somewhat disappointing, though it resulted in a wide-spread realization of a need for attention to the physical conditions of students. Confidence in the power of formal physical exercises later weakened and the so-called gymnastic movement finally collapsed. Gradually, however, attention was called to such subjects as physiology and hygiene as aids in the preservation of health, and a campaign began for introducing them into the schools.²⁹

²⁹ Franklin in his pamphlet, "Proposals Relating to the Education of Youth in Pennsylvania," near the middle of the eighteenth century, recommended physical exercises, and Jefferson showed interest in them when he planned the University of Virginia. Moreover, gymnastics for the early militia and the plan for physical training at West Point had helped to call attention to the subject.

With the failure of the formal gymnastics movement, Fellenberg's idea of combining manual labor and intellectual pursuits was eagerly seized upon as the solution of the problem. Advocates of agricultural and mechanical work in educational institutions appeared early,³⁰ but the movement did not gain much force until near the close of the first quarter of the nineteenth century. Interest in the experiment gradually increased, however, and for two decades or more manual labor schools sprang up in numerous places. The earliest school of this character in the United States seems to have been established at Lethe, in South Carolina, under the will of Dr. John De La Howe, which was made in 1786.³¹ The school had a useful career from 1805 until the Civil War when the loss of endowment forced its suspension. The manual labor feature was introduced widely in theological institutions, colleges, and academies in many States; and by 1830 most of the States had one or more institutions in which manual labor appeared as a necessary feature. The preservation and invigoration of health were no doubt powerful motives in the introduction of manual labor in many literary institutions; but the supposed hygienic value probably had no more weight in promoting its adoption than the promising pecuniary advantage of the scheme or its value as an agency for recruiting sectarian ranks. It will be remembered that denominational controversies were intense during this period. Wherever practicable, farms and shops were provided for such schools adapted on the manual labor plan and the time divided between manual labor and study.

The theoretical side of the experiment culminated in the early thirties by which time the movement had also attained considerable practical proportions. Reverend Elias Cornelius, editor of the *American Quarterly Register* and secretary of the American Education Society, lectured and wrote on the subject, and the Fellenberg system continued to be advocated by numerous educational leaders. In June, 1831, an enthusiastic meeting of manual labor advocates was held in New York, with the result that the "Society for Promoting Manual Labor in Literary Institutions" was formed and Theodore D. Weld was appointed as its general agent. Weld had been connected with the Oneida Manual Labor Institute at Whitesboro, New York, which was one of the institutions made conspicuous by its manual labor feature from 1827 to

1834. He was enthusiastic in advocating the new system and made a tour of many States, including several in the South, in the interest of the plan. In 1832 he made a report which contained the most elaborate presentation of the movement ever published,³² setting forth the claims of manual labor as a necessary part of a sound educational system.

The report advanced many ingenious and apparently plausible arguments in favor of manual labor. It claimed that the system of education in practice at that time jeopardized the health of the students, tended to effeminate the mind, was perilous to morals, failed to stimulate effort, destroyed habits of industry, and was so expensive that its practical results were noticeably anti-democratic. Moreover, the manual labor feature furnished the kind of exercise best suited to students. Military exercises, the report argued, were proper in strictly military schools but were not adapted to any other and would not be "until fighting becomes the appropriate vocation of man and human butchery the ordinary business of life." Ordinary gymnastic exercises were not suitable because they lacked pecuniary value and were not productive of material resources. Manual labor would correct all these and numerous other educational defects. It would furnish exercises "natural to man" and adapted to intellectual interests, produce happy moral effects, and equip students with valuable practical acquisitions. In addition to these advantages it was further claimed that the new plan would promote habits of industry, independence of character and originality, and would render "permanent all the manlier features of character." It would also afford opportunity and facilities for "acquiring a knowledge of human nature." It promised to reduce the expense of education, to increase wealth, and make all forms of honest labor democratic and honorable by destroying "these absurd distinctions in society" which make one's occupation the standard of one's worth. Finally, manual labor would preserve republican institutions.

The "Society for Promoting Manual Labor in Literary Institutions" seems to have had a short life of activity. Weld served as its general agent only one year and his successor was never appointed. The popularity of the movement which this organization was formed to promote was likewise short-lived, though in the thirties and forties several institutions introduced the manual labor feature.

The experiment was especially popular in several of the Southern States. The Virginia Baptist Seminary, from which Richmond College grew, made manual labor compulsory for all its students for a short time.

³² The report was published at New York in 1833. The copy which the author examined is in the Library of Congress.

³⁰ Dr. Benjamin Rush, of Philadelphia, as early as 1790, advocated manual labor in schools.

³¹ A form of manual labor was introduced at Cokesbury College, founded by the Methodists at Abingdon, Maryland, in 1785 and was substituted for play, which the students were not allowed to indulge in.

Emory and Henry, founded by the Methodists in Virginia in 1838, included manual labor as a part of its required program. There the students worked on the farm for two hours each afternoon and received from two to five cents an hour for their labor. Later the compulsory feature was abandoned though the institution retained manual labor for a few years as a voluntary feature. Efforts were made also, but without success, to introduce the new plan in Hampden-Sydney College.

In Donaldson Academy, at Fayetteville, North Carolina, a school of this kind was begun in 1834, under the auspices of the Presbyterians. The enterprise was put in charge of the Reverend Simeon Colton, who for a number of years had been connected with similar work at Amherst, Massachusetts. At one time the Fayetteville school had 150 students, but the manual labor feature was discarded at the end of the second year, Colton becoming convinced that "close habits of study and manual labor were incompatible." About 1838 the experiment was tried in what is now Davidson College, near Charlotte, North Carolina, an institution under the control of the Presbyterians, but the plan collapsed there after a three years' trial. A large number of the students were sons of farmers and had learned to work in the fields before taking up their collegiate studies; they thought it quite a loss of time, therefore, to plow and cut wood while at college. The experiment was also made at Wake Forest, a Baptist institution in North Carolina, with the same or similar result.

South Carolina saw the feature tested in several instances. In the various reports of the free school commissioners of that State in 1839, when the school system was critically examined, some believed that manual labor was the solution of the problem. But the report of James H. Thornwell and the Reverend Stephen Elliott, who were instructed to investigate the system and report to the Legislature, discarded manual labor schools as "egregious failures" in almost every instance where they had been tried. The plan seems to have been tested at Cokesbury or Bethel, by the Methodists, however, at Erskine by the Associated Reformed Presbyterians, at Furman, by the Baptists, and at Pendleton, South Carolina, by "working citizens," but in every case with the usual unsatisfactory result.

A manual labor school was begun at Eatonton, Georgia, by the Baptists in 1832, and while it met with difficulties, as was anticipated, nevertheless, the school for a short time "flourished beyond the expectations of the most sanguine." Another school was begun by the Baptists in 1833 near Greensboro, in

Greene County. It owned a thousand acres of land, "large and convenient buildings," and "large stocks of horses, cattle, and hogs." The students "work from two to three hours a day, growing cotton, corn, and potatoes, and are happy. . . . The Lord has prospered the school. In the first year a large number of the students professed religion." In 1832 a school was begun "in McIntosh"; the Presbyterians began one near Athens in 1833, and the Methodists began one near Covington in 1835, which seems to have been planned on a large scale.³³

In Arkansas, also, it is interesting to note, the trustees of the township schools, established by an act of February, 1843, were authorized to establish "a laboring school wherein the students shall be required to labor a portion of each day." The experiment was tried in that state in Benton Academy, in Saline County, which was chartered in 1842-43, and in Far West Seminary, in Washington County, which was chartered in 1844-45. Efforts were made about 1832 to organize a manual labor school in the neighborhood of Tallahassee, Florida, but the undertaking was not successful.

Practically all the institutions which tested the new plan soon abandoned it, however, as unsatisfactory and impracticable, and the movement finally collapsed. Practical difficulties rather than the inherent weaknesses of the principles underlying the plan cooled enthusiasm for it. It should be noted also that the introduction of athletics in educational institutions proved a wholesome substitute for the physical features of the manual labor scheme. However, the idea was not lost. Instead, it appeared in the Morrill Act of 1862, which greatly influenced industrial education in the United States, and in another form in the manual training movement of recent years which is no doubt achieving some of the same purposes which the earlier movement sought to attain.

The military type of education, the other variant of the academy movement, may be noted very briefly. It was highly favored in the South, partly because of slavery and the patrol system, partly because of the influence of West Point, which was established in 1802, and also because of a natural fondness for things military. Captain Alden Partridge, for some time superintendent of the United States Military Academy, founded the American Literary, Scientific and Military Academy at Norwich, Vermont, in 1819. Twenty years later he founded the Virginia Literary, Scientific, and Military Institute at Portsmouth, Virginia. In that same year the Virginia Military Institute was established at Lexington, and followed

³³ Sherwood, *A Gazetteer of Georgia*, pp. 324-327.

closely the general plan of the school at West Point. Three years later, in 1842, the South Carolina Military Academy was founded. Like the school in Virginia, the South Carolina institution had a very successful career during the *ante-bellum* period. At the beginning of the Civil War this school had about 226 graduates. More than 200 of them became officers in the Confederate Army, filling every grade from lieutenant to brigadier-general, and were distinguished for their zeal, intelligence, and courage. Although the schools in Virginia and South Carolina were the most influential of all such institutions set up in the South before the Civil War, military education was very popular in that region and academies with the military feature multiplied before 1860.

Certain interesting characteristics of the academies may be noted in conclusion. First of all they were private institutions, usually owing their origin to private enterprise and private benefaction. They were under the management and control of self-perpetuating boards of trustees, who were among the most public-spirited and progressive citizens of the community. Such schools were without outside supervision and often were laws unto themselves. The only thing they sought at the hands of the Legislature which gave them charters was corporate powers—authority to own and control property, to receive legacies and endowments, to employ and dismiss teachers, and sometimes authority was given to grant degrees or to confer distinctions and diplomas. Lottery privileges were occasionally allowed; in most cases the academies were exempted from taxation, and not infrequently the teachers and pupils were relieved from military and road duties. This type of school went under a variety of names, such as academy, institute, seminary, collegiate institute, and sometimes the word college was employed. Some of them were for girls exclusively, some were co-educational, but most of the academies were intended primarily for boys and young men.

Tuition charges were universal, though frequently the acts of incorporation required indigent children to be taught free of charge in return for lottery privileges or an occasional subsidy or grant from the State. It should be remembered, however, that although the academy usually served those who were able to pay for its educational facilities, it nevertheless served the community in a larger sense. Not a few of the earlier academies were denominational in their origin and all were more or less religious in character; in the main, however, they were noticeably free from sectarianism and from party politics. Some were so-called

"fitting schools" and prepared for college, while others sought to furnish both a college preparation and a practical education. The academies belonged to no conscious educational system or organization; they were independent and more or less isolated and frequently transient. But considering the difficulties in their way their success cannot be questioned. They appeared at a time when a large educational domain was unoccupied, and it would have remained unfilled but for them. They became educational centers wherever they developed, lent a broadening influence to those who could not go to college, and provided adequate preparation for those looking to collegiate training. They performed much of what is now the work of the public high school and something of what is now done in college, and often with highly satisfactory results.

The curriculum or course of study found in the academy showed a wide range of subjects. The academy was intended to afford instruction in more subject matter than was offered in the old Latin grammar school of colonial times; moreover, it was designed also to meet the constantly increasing demand of those who did not seek a college training or admission into the learned professions, and to provide for those who wanted a higher form of instruction than could be furnished by the so-called common or district school which slowly appeared in most of the Southern States during the second quarter of the nineteenth century. The academy, therefore, took over from the Latin grammar school such traditional subjects as Latin, Greek, and mathematics, which had been favorite college preparatory subjects. Up to 1800 these were the principal subjects required for admission to the leading colleges of the country; and during the first sixty years of the nineteenth century only five new subjects appeared in the requirements for admission to college: geography, about 1807; English grammar, about 1819; algebra, about 1820; geometry, about 1844; and ancient history, about 1847.³⁴ Moreover, many of the earlier academies in the South were conducted by graduates of Northern and Eastern colleges and later by graduates of the University of North Carolina, of Virginia, and of Georgia. It was natural, therefore, that the academy should seek to give preparation for college.

Since the academy not only furnished preparation for college but sought to give a practical training also, other subjects appeared in its curriculum. Among these were English literature, certain branches of natural sciences, history, modern foreign languages,

³⁴ Brown, *The Making of Our Middle Schools*, pp. 231, 232.

natural and moral philosophy, ethics, psychology, geography,³⁵ such forms of applied mathematics as surveying and navigation, English composition, oral reading and declamation, and commercial subjects, especially bookkeeping. One academy gave instruction in reading, writing, English grammar, geography, mathematics, Latin, and Greek in 1800; in another similar school in 1803 the boys were taught reading, writing, ciphering, English grammar, Nepos, Caesar, Sallust, and Virgil, and the girls in the same institution were taught spelling, reading, writing, ciphering, Dresden work, tambour work, and embroidery; in 1805 the principal of an academy advertised to teach, with the aid of one assistant, "belles-lettres, rhetoric, ethics, metaphysics, Hebrew, French, Italian, algebra, geometry, trigonometry, conic sections, surveying, natural philosophy, astronomy, navigation, mensuration, alimetry, longimetry, Latin, and Greek, in addition to reading, writing, arithmetic, geography, and English grammar." Reading, writing, and spelling were required subjects, and Latin, French, music, painting, and needle-work were elective, for the girls, in another academy, in 1811; and a Latin course which included grammar, Corderij, Caesar, Ovid, Virgil, Odes of Horace, and Cicero; a Greek course which contained grammar and the Greek Testament; a course in mathematics which required arithmetic, Euclid, and surveying; and English grammar, parsing, and geography were the subjects taught the boys in the same school. A teacher in North Carolina advertised in 1818 that the "following sciences" would be taught in her "female seminary": "Orthography, reading, writing, arithmetic, English grammar, needle-work, drawing, painting, embroidery, geography and the use of maps, also scanning poetry."³⁶

The newer subjects were open to considerable experimentation, but certain ones became popular for good reasons. There was much practice, for example, in oral reading and declamation of masterpieces of prose and poetry and "examples of American eloquence." Patriotic selections, in which the reading books of the time abounded, were especial favorites; and an effort was made to combine interest in good reading with moral training and lessons in patriotism. Such a subject matter and such a method promised, at that time, to develop a generous enthusiasm and a wholesome and devoted American spirit which proved to be powerful influences in the early nineteenth century.

The physical equipment of the academies was in most cases far from modern, though creditable build-

ings were occasionally found. As a rule the buildings were of wood with an occasional brick building in the towns and more populous communities. Black boards were rare and modern school furniture was practically unknown. Maps were now and then reported in use and occasionally schools reported the use of globes, "geometrical apparatus," "geographical specimens and a chemical apparatus," "mathematical and philosophical apparatus." The teachers were often well equipped for their work, though few, if any, of the earlier ones were trained professionally. Discipline was usually rigid and instruction was remarkably thorough and not infrequently advanced for the time. In not a few cases, students in some academies were adequately prepared for the junior year in the leading colleges of the country. The remuneration received by the teachers varied greatly; they were usually paid a stated salary agreed upon by the trustees and the teachers, or they received a combination of salary and tuition fees, or tuition fees only. From the evidence at hand it would appear that many of them were well paid.³⁷

Several influences of the academy movement are apparent. In the first place colleges and higher institutions began to receive hints that they were not filling the popular needs of the time and slowly began to adjust themselves. Programs of study were enlarged, by adding some of the subjects taught in the secondary schools, and tradition was otherwise broken, though the effect was not always immediate. In addition to the reaction on the higher institutions, the academy movement stimulated the training of teachers. With the so-called "revival" period, in the thirties and forties, the need for elementary teachers came to be widely and intensely felt, and the academies were looked to as the only source of supply. The academy, therefore, was the forerunner of the normal school. With the rapid growth of elementary schools in the South just before the war the argument was frequently urged that the teachers for such schools should be trained in the academies.³⁸ In a few cases normal instruction was given in the academies. Closely connected with the need for elementary teachers was the growth of secondary and higher education of women, which was stimulated by the academy. Finally, many of the academies were the nuclei from which numerous Southern colleges grew.

About 1850 the academy began to decline generally, on account of the development of a strong feeling in favor of public control and public support of educational enterprises. This feeling appeared first with

³⁵ Morse's *Geography* appeared in 1784 and lent interest to a study of this subject.

³⁶ Knight, *Public School Education in North Carolina*, Chapter IV.

³⁷ See Knight, *op. cit.*, Chapter IV.

³⁸ It is interesting to note that Jefferson's plan for education in Virginia contemplated this idea of the grammar school or academy.

reference to elementary education, but the spirit finally reached the field of secondary education also. After the Civil War, when public education received a new meaning and an added impetus, under the powerful influence of the Peabody Fund the public high school in the South began to develop and soon became the dominating institution of secondary education not only for that region but for American life generally. After the war, however, and the beginning of the public high school movement, not a few of the academies which survived the educational change of the period became preparatory schools; and some became celebrated as high class "fitting" schools for the leading colleges of the country. This change of purpose in those which did survive the war has had a tendency to obscure the important fact that in the ante-bellum period college preparation was not the primary purpose of the academy.

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THE WAY YOU LOOK AT IT

By DR. FRANK CRANE

Somewhere I have heard this story.

A passer-by saw three workmen cutting stone where a cathedral was building. He stopped and spoke with them.

"What are you doing?" he asked one.

"I am cutting this stone," was the answer. "I work four hours in the morning and four in the afternoon. That's my job. I'm a stone-cutter."

"What are you doing?" inquired the bystander, turning to the second workman.

"Me? I'm getting six dollars a day," was the reply.

Then the man addressed the third workman with the same question.

"What are you doing?"

The stone-cutter looked up, and pointing to the rising walls of the edifice, replied:

"I am building this cathedral."

All of which goes to show that the biggest part of your job is how you look at it.

Everything has a lower and an upper meaning.

It is not what you have to do, it is your attitude toward what you have to do, that makes your work unbearable or delightful.

I asked a hard-working business man this summer why he did not take a vacation, why he sent his wife and family away to the seaside, while he remained at his desk.

With a whimsical smile he said, "To tell the honest truth, I don't go away on a vacation because I can't find anything anywhere else that is as much fun as my business."

Go and read Mark Twain's account of how Tom Sawyer made the other boys whitewash his fence for him, and you'll see what I mean. As soon as Tom made the boys look upon whitewashing a fence as fun, as a privilege, as something they would have to pay for if they wanted a chance to do it, he was able to sit by and collect the fees the boys paid to be allowed in the game.

And do you know that this is the secret of the wise?

Of the wise and happy.

The secret is that, while it is hard, sometimes impossible, to change your job, it is always possible, sometimes easy, to change the way you look at it.

This is the Blue Bird Maeterlinck wrote about.

This is the White Stone given to the Elect.

This is the Password they give you in the Grand Lodge of the Ancient Order of Happy Souls.

This it is which is revealed unto babes and to the simple-hearted, and concealed from the wise and prudent.

Pish tush and pooh pooh, you don't believe it?

Of course not. You don't belong.